

| | Status Quo Congregation (white cultural hegemony) | Multiculturally Aware Congregation (passive ARAOMC* practices) | Anti-Racist Congregation (active ARAOMC practices) |
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| Public Witness and Prophetic Voice | The congregation is too consumed with internal affairs and strife to have a significant presence in the public square. Fear of offending other members in the congregation keeps discussion about social and political issues to a minimum. | Small groups, usually comprised of the same people, represent the church in public witness. The leaders of these small groups have “pet projects and issues” that they champion and invite others to participate with them. The majority of the congregation is not involved in social justice efforts. | The congregation is in agreement about their role in the public square. A large group of members regularly, boldly, and accountably uses its institutional capital to publicly proclaim its yearning for racial justice and equity as a natural outgrowth of its religious values. The congregation has a vital and healthy process that engages newcomers and invites them to contribute their perspective and energy to the collective project in the public square. |
| Mission & Purpose; Leadership | There is no mention of racial justice in the congregation’s mission or vision. The purpose of the congregation is to continue to provide services and programs for its current members. It behaves like a clique or small club. Leadership is coveted and tightly held by a few individuals. | The congregation includes racial justice in its mission, but does not reflect it consistently in its practices. The congregation is not yet practicing what it preaches. Leadership is more distributed, but an idolatry of the democratic process and making sure every voice is heard and included keeps the congregation mired in discussion and ineffective in its practices. | The congregation engages in critical self-assessment and seeks outside consultation to ensure that power structures and practices align with stated racial justice values and make space for diverse leadership and participation. Racial justice is explicitly mentioned in its mission/vision, and concrete practices are in place to support the continued relevance of the work. Leadership is actively shared and is seen as a behavior rather than a role; it is leveraged effectively in the service of the agreed-upon mission and vision. |
| Worship | Worship privileges and centers the White Protestant tradition, both in its format and with the music and rituals it observes. | Worship sometimes incorporates practices or music from other cultures. Can sometimes fall into cultural misappropriation – using these resources thoughtlessly or without proper contextualization. | The congregation regularly expresses its commitment to building a racially just and loving world through communal worship, embodied ritual, and practices of joy and gratitude. Multiple voices and cultures are carefully and thoughtfully incorporated in the service. Worship also occurs outside of the traditional Sunday morning format. |

* ARAOMC = Anti-racist, anti-oppressive, multicultural



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| Pastoral care | No awareness of the impact of race/ethnicity and other social identities have on our daily experiences. Pastoral care providers have no training in supporting activists or people of color with the specific challenges they encounter. | Pastoral care providers have some awareness of the impact of race/ethnicity and other social identities have on our daily experiences. Success in addressing these issues is mixed, depending on the person providing the pastoral care. There is a budding awareness that the work of social justice and anti-racism in our many roles is taxing and requires support. | Multiculturally competent pastoral care acknowledges the various ways our social identities impact our daily lives. An understanding of power dynamics and the consequences of white supremacy is included in this understanding. All pastoral care providers have been trained and are supported in this awareness, and have tools and techniques that are effective in supporting those on the front lines of AR/AO work. The congregation prioritizes nurturing the spiritual and emotional health of its justice leaders, and equipping them with the competencies to be faithful and effective. |
| Faith formation for adults | Issues of racial justice are not included in religious education. The congregation does not recognize the impact that anti-oppressive learning has on our many roles as parents, managers, teachers, service providers, etc. | Racial justice education is sometimes offered and is an option for interested members. The focus is primarily on helping white congregants become more “woke” regarding racism. The congregation offers some support for folks who want to apply their anti-racism skills in other areas of their lives (work, school, other volunteer organizations). | The congregation offers regular opportunities for members to learn about justice issues, gain concrete skills, and develop political analysis. The congregation expects its members to be engaged in their own education and development around racial justice issues, and it recognizes that it has an active role in supporting people as they apply what they are learning to other areas in their lives. The spiritual needs of members of color in the congregation are acknowledged and addressed through educational programming. |
| Faith formation for children and youth | All education is targeted toward white children and youth. No discussion around racial justice issues is included. | Other cultures are sometimes incorporated into religious education. Sometimes racial justice issues are brought up, like when we study Dr. Martin Luther King Jr. | The different needs of white youth and youth of color are acknowledged and addressed in religious education. The teaching/learning occurs with a complex understanding of both social identity and faith development stages. |

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| Small group ministry | No awareness of the impact of race/ethnicity and other social identities have on our daily experiences. Small group ministry does not address racial justice issues, or the impact of social justice work. Small group facilitators have no training in addressing conflict or racial/ethnic tension when it arises. | Facilitators have some awareness of the impact of race/ethnicity and other social identities have on our daily experiences. Success in addressing these issues is mixed, depending on the person facilitating the small group. There is a budding awareness that our lived experiences matter and make a difference. | Multiculturally competent facilitation acknowledges the various ways our social identities impact our daily lives. An understanding of power dynamics and the consequences of white supremacy is included in this understanding. All facilitators have been trained and are supported in this awareness, and have tools and techniques that are effective in supporting BIPOC participants. |
| Partnerships and Solidarity with community | The congregation exists in a bubble, with no partnerships in the community. In this type of congregation, the weekdays and the weekend are separate and independent spheres. | The congregation is building relationships with community members and organizations, and is getting involved in local issues. Some activist work is shared with others in the congregation, but the definition and scope of that work is not actively discussed or negotiated. | The congregation cultivates cultural and spiritual humility, and develops deep and mutually-fulfilling partnerships with other faith communities and coalitions working for racial justice. Congregants understand that they have opportunities to influence systems in their work life and the communities they live in; they leverage resources and support in their congregation to make this work more effective. |
| Theology | Individual expression and freedom of belief are the most important values. Theology is not public or shared. | The intersection between racial justice and theology is sometimes explored or shared, regarding individual members' theologies. | The congregation sees racial justice work as a natural expression their tradition's values and beliefs, can articulate a communal theology of racial justice, and is able to evaluate issues and actions through the lens of their faith. |

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| Membership & Welcoming | In order to participate in congregational life, and especially in leadership, membership is required and expected. Membership is seen as more valuable and important than volunteering or engagement in actual activities. Membership is tied to money and ability to give. | The congregation asks PoC what their specific needs are for membership and to feel welcome. Membership and welcoming classes give lip service to the importance of multiculturalism, but do not follow through with resources, policies and attention to actual behaviors. When PoC visit the congregation, they are met with an overly enthusiastic and awkward reception (being pounced). | The congregation anticipates PoC needs in membership by being in relationship. Welcoming and membership teams are trained in multiculturally aware ways to acknowledge the different lived experience of PoC. Conversations about identity and race are sophisticated and nuanced, understanding the different lived experience of various racial and ethnic groups, and of multiracial individuals. Membership and full participation in church life is not tied to pledging or financial support. |
| Finances | A small group of decision makers manage and control budget decisions for the congregation. No money is allocated toward racial justice work. There is little to no awareness of socially responsible investing by the congregation or its members. | Racial justice work is on a shoestring budget. It is often one of the first things cut when money is tight. There is some awareness of socially responsible investing, but it is not discussed openly and honestly in the congregation. Money is still seen as a taboo topic for the most part. | Commitment to racial justice work is reflected in the budget on a consistent basis. The congregation is self-aware about its financial resources and networks, and is willing to leverage this power to channel money into movement building for racial justice beyond the congregation. The congregation also engages in socially responsible investing and its members' financial practices are in alignment with these principles. |
| Facilities | Facility rentals are viewed as revenue generating enterprises. | Staff have ability to issue rental waivers for community groups working on ARAOMC issues. | Facilities are actively offered to marginalized communities for organizing, childcare, etc. Facilities maintenance contracts are awarded based on assessment of vendors commitment to ARAOMC, extra consideration given to POC owned businesses. |

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| Communication Style | White ways of speaking and negotiating (“polite and respectful;” privileging the written word) are “the way we do things around here,” and we are unaware that there is a racial component in our communication style. | While we recognize various cultural ways of dealing with conflict and communicating, we default to and privilege white ways of speaking and negotiating (“polite and respectful;” privileging the written word.) We may once in a while do a workshop about cultural differences, but then we slide back to the “way things are done.” | The congregation uses direct communication and has comfort with conflict and various cultural ways of negotiation. The congregation is aware that culture and language influence communication styles, and resources are allocated to bridge these differences on an ongoing basis. |
| Human Resources | Compensation packages that privilege ministerial/credentialing status. Hiring is done without attention to racial/ethnic identity and often privileges white people - “the most qualified person gets the job.” | Staff search materials that emphasize PoC lived experience vs credentialing. Hiring practices are color-blind and begin to make some accommodations to PoC and reach out to PoC-specific communities. If a PoC has the white qualifications, they are considered for the job. | Compensation packages privilege lived experience. Reviews are based on movement towards ARAOMC standards. Hiring practices include affirmative action and actively seek out PoC representation on staff. Extra Professional Development time is allocated for staff of color, acknowledging that PoC do more emotional work. |
| Administration | Procedures are followed to the letter; procedures and policies are more important than people. People seeking assistance are processed through a procedural funnel. | The way we show commitment to equality is by treating everyone the same, “color blindness” (sic) in reception area. | Awareness of cultural differences inform procedures, which are modified accordingly. Administrators and receptionists are aware that different racial groups seek assistance and ask for help in different ways, and respond accordingly. Orders of Service reflect a multicultural aesthetic. |
| Purchasing | Purchases are made focusing on cost and savings, without recognizing who benefits from the purchases. | Weekly update features a local owned POC business. Fair trade coffee and tea are offered during social hour. | Supplies purchased from vendors who practice ARAOMC values, and/or are PoC owned. |

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Thank you for using this rubric and for your engagement with anti-racism efforts in Unitarian Universalist congregations and communities.

This rubric was first created in 2017 by Julica Hermann de la Fuente as part of her thesis at Meadville Lombard Theological School. It was originally inspired and informed by the rubric in the Dismantling Racism Resource Book and uses descriptions in the rubric created by the Rev. Ashley Horan at MUUSJA, as well as materials taught by Rev. Leslie Takahashi at Meadville Lombard Theological School.

In 2019, Christina Rivera improved and enhanced this rubric significantly, and is now the co-author along with Julica.

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